THE MISSIONARY

HERALD

AT HOME AND ABROAD

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The Oldest Magazine
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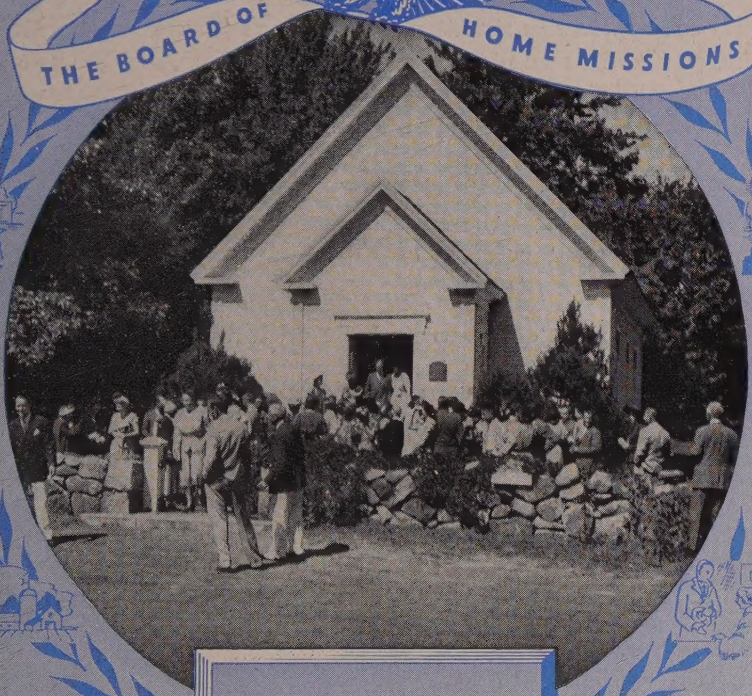
MARCH 1948

THE BOARD OF HOME MISSIONS



TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

Our Need and Our Task

The Christian movement will not go forward with power until we recover a singleness of purpose and believe in our hearts that our supreme vocation as Christians is the proclamation of the Gospel and the upbuilding of the Church of Jesus Christ.

The proper strategy of Christian action for our day is the same strategy that the Christian Fellowship has always adopted when it has found itself a small minority in the midst of a pagan or religiously neutral culture. In this situation it has always given first attention to the integrity of its own life, the purity of its witness, and the upbuilding of the Christian Community so that it may have enough vitality to interpenetrate the surrounding culture.

This is our need and task today.

It is to this end that the energies and resources of The Board of Home Missions are directed.

We are supported in this work by your gifts to apportionment and by the income from endowments built up through legacies of those who sought to serve the future. Send your gifts through your local church treasurer and provide for The Board of Home Missions in your will.

FORM OF BEQUEST

Holding in remembrance near and dear kindred and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the States of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of..... dollars to be applied for the uses and purposes of said corporation.

287 Fourth Avenue, New York 10, N. Y.

WHAT WILL YOUR PASTOR LIVE ON WHEN HE RETIRES?

In successive issues of the Missionary Herald we have developed the point that a minister can assure himself of a fairly adequate retirement allowance if there is deposited to his account with the Annuity Fund of Congregational Ministers an amount equivalent to 11% of his salary each year from his ordination to the time of his retirement.

In the February issue of the Herald we advanced the further point that if this is to be done the minister's employing church should accept the responsibility of depositing annually on his behalf an amount equivalent to 8% of his salary, and the minister himself should pay 3% of his salary.

It is of great interest to note the standards adopted in other major denominations for the provision of annuities for their ministers. In each case the figure quoted represents the percentage of the minister's salary expected as annual dues paid to the Pension Board of the denomination named.

Denomination	*Member's Share*	*Church's Share*	*Total*
Presbyterian — U.S.A.	3	8	11
Presbyterian — U.S.	2½	7½	10
Presbyterian — United	3	8	11
Methodist (Ministers' Reserve Plan)	2	9	11
Northern Baptist	2½	7½	10
Disciples of Christ	2½	8	10½
Evangelical and Reformed	3	5	8
Lutheran — United	4	4	8
Lutheran — American	4	4	8
Lutheran — Norwegian	4	6	10
Lutheran — Missouri Synod	4	4	8
Episcopal	0	10	10
Congregational	3	3	6

THE CONCLUSION IS INESCAPABLE. CONGREGATIONAL CHRISTIAN CHURCHES PAY LESS TOWARD THE RETIREMENT INCOME OF THEIR PRESENT MINISTERS THAN DO THE CHURCHES OF ANY OTHER MAJOR DENOMINATION.

UNLESS THIS IS CORRECTED THE ANNUITIES PAID TO THESE MINISTERS WHEN THEY RETIRE WILI INEVITABLY BE LESS THAN THOSE PAID TO THE MINISTERS OF ANY OTHER MAJOR DENOMINATION.

This matter is discussed at greater length in the pamphlet, "Safe Anchorage," which we will be glad to send upon request.

The Annuity Fund for Congregational Ministers

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287 Fourth Avenue
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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLIV MARCH, 1948 No. 3

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There are certain basic beliefs that came to us from the Christian faith which are more essential than the maintenance of reasonable economic standards, or freedom from invasion, or a situation in a temperate climate, or any of the material factors which are often held to be indispensable to the maintenance of a free society.

BARBARA WARD
The Atlantic

THE Christian faith, as Barbara Ward reminds us, is built upon certain basic beliefs which are so essential that they cannot change — so vital for individuals and democracy that they transcend in importance every immediate, practical and external good. For they underlie these goods and, when taken away, leave the immediate, practical and external values without sufficient support or foundation.

THREE-FOLD MISSION

This same Christian faith came into the world in the latter days of antiquity with a three-fold mission. It came first to challenge, then to warn and finally to promise a new life to those who should hear the challenge, heed the warning and accept the redemptive love which was made available by Jesus Christ.

Although it came as good news nearly 2000 years ago, and has been proclaimed as the Christian evangel continually ever since, nothing that has happened in all the ensuing twenty centuries has deprived this gospel of its pristine novelty. It is still the good news of God through Jesus Christ, presented for man's salvation.

To our "great and growing nation" this gospel has meant far more than any mere historical analysis can disclose. For it has served as the powerful and yet invisible binding force by which our tremendous social, economic and political energy is kept in creative relation to the equally powerful basic beliefs contained in our spiritual faith.

OUR BOARD OF HOME MISSIONS

Among the agencies of the gospel in the United States none has been more persistent or effective than the Board of Home Missions of our Congregational Christian churches. Tracing its history back to the American Home Missionary Society, which was founded in 1826, our Board of Home Missions has maintained at all times and at infinite pains the primal conception of its task: "to promote the religious benefit of a great and growing nation."

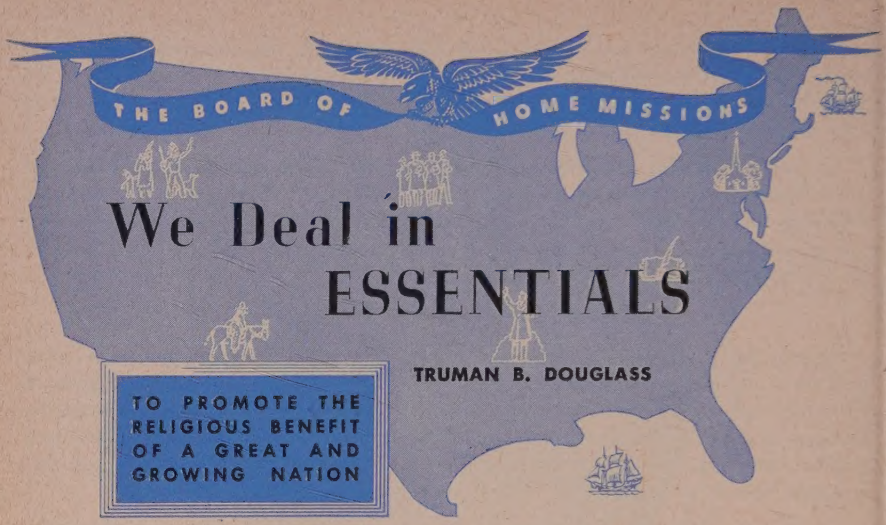
Its original outreach was predominantly geographical — following the main currents of American life during the pioneer or the expantionist era on this continent. By 1845 there were 680 missionaries in fields extending to the Rocky Mountains, and by 1882 "there was not a western state or territory in which Congregationalism was not represented."

But the Board of Home Missions has studied each alteration in the currents of American life and changed its emphases when conditions called for it. Now, when the stronger trends are intensively sociological, our Board is laying increasing stress on the need of permeating the entire social body with the same spiritual and moral quality which it sought to bring as a free gift to the people who helped to open up the West.

AN EXCITING STORY

The story of our Board of Home Missions, both past and present, is an exhilarating one. And in this issue of *The Missionary Herald* we present its present services in barest outline. The types and special kinds of work that we here report are not being carried on merely because they have humanitarian appeal, or because they have romantic flavor — though it must be said that the program does possess both. Nor are we presenting the Board's story to prove its skill in devising new and experimental ways in which to rehabilitate old enterprises.

Rather, the Board's interests and concerns are being conducted — and we are proud to present them in this issue of *The Missionary Herald* — for the reason that without them the gospel itself would lose something of its relevancy and its power and its immediacy, and lacking these "our great and growing nation" would suffer irreparable harm. These undertakings supply the life blood to Christian action and purpose. Through them the spiritual challenge, the ethical warning and the everlasting promise of God's good news in Jesus Christ become existentially forceful in our modern world.



We Deal in ESSENTIALS

TRUMAN B. DOUGLASS

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

In a time when the needs of the world are bottomless and incalculable, when even the most unimaginative person can find some service of mercy to perform, a special responsibility rests upon Christian people to select from among the multitude of helpful activities the things of basic importance.

THE CENTRAL TASK

What is the central task except to proclaim that God is real, living, active in history; that he is sovereign in the universe and Lord of the lives of men; to make known the good news that this sovereign God has acted in Jesus Christ to impart new life to mankind, and that there is now on earth a society of persons joined together by their discipleship of Christ? The churches make up a community of those to whom God is disclosed through Christ as redemptive and reconciling love, and who have found the meaning and center of their lives in him and not in themselves.

The nature of the Christian mission can be stated in a variety of ways, but there is no way of stating it truly without including the fact of this new community. The idea that membership in a church is an elective of Christian discipleship and that the extension and strengthening of the churches is only one of several equally valid enterprises of the Christian community would not have occurred to the first Christians.

In all the great missionary periods when Christianity has expanded, it was taken for granted that a church should come into existence wherever there were human beings to be drawn into this new society.

AN APOLOGETIC VIEW

When Christian faith grows cold in the hearts of church members they begin to take a timid and apologetic view of the central task of the Christian Fellowship — the proclamation of the gospel and the establishment of a church. They promote the missionary enterprise mainly as a humanitarian movement, aimed at providing schools, hospitals, better agricultural methods, and other benefits to unfortunate fellow-beings.

There is no suggestion here that schools and hospitals are not our busi-

ness. They are our business as natural fruits of the compassion and concern which the gospel awakens in our hearts. They are also instruments of evangelism through which the reconciling and life-giving power of Christian faith is expressed. But, the distinctive gift of Christianity is not a school or a hospital, important as they may be, but a colony of the new community, a church! And the Christian movement will not go forward with power and singleness of purpose "to promote the religious benefit" unless we believe in our hearts that the supreme Christian vocation is to proclaim the gospel and build the Fellowship of Jesus Christ.

WHAT IS THE BOARD OF HOME MISSIONS?

"The design of the American Home Missionary Society is to promote the religious benefit of a great and growing nation."

So stated the first issue of *The Home Missionary* in May, 1828, two years after the founding in New York of the American Home Missionary Society. Our Congregational Education Society had already been at work in Massachusetts for ten years.

Organized at the time the westward movement of population was beginning, the field workers and church builders of the Society followed the expanding frontiers. In 1845 there were 680 missionaries in fields extending to the Rocky Mountains.

Within the next decade the American Congregational Association, forerunner of our Church Building Society, was founded. By 1882 "there was not a western state or territory in which Congregationalism was not represented."

Born of a dramatic social situation, the American Missionary Association was formed in 1846 from four earlier bodies dedicated to the welfare of the slaves.

In 1885 the Board of Ministerial Relief was formed. The American Home Missionary Society became the Congregational Home Missionary Society in 1893.

And in 1936 the General Council recommended that the work of the seven boards be coördinated under a new corporation to be known as our Board of Home Missions. Through more than a decade of growing service, the wisdom of this coördination has been fully demonstrated.

Because so many of us lack conviction about our central task we are tempted to judge our program by standards which have no relationship to our divine commission. Those responsible for guiding our various enterprises have felt themselves under pressure to think up novel projects for publicity, thus giving sanction and encouragement to a popular superstition that the best guarantee of quality is the assurance that "something new has been added." The perennial and distinctive responsibilities of the Christian community — preaching, worship, the upbuilding of the church — seem too drab, conventional and old — had to be commended to Christian people as worthy of support.

SUPERFICIAL SERVICE

As the churches may be led aside by the lure of novelty, they can also be diverted by superficial ideas of service. We are not in the world to serve the world only as the world wishes to be served. A church is commissioned to do some things which are not everywhere recognized as being valuable. Indeed, its most significant function will always be somewhat offensive to "right-thinking" men and women unless they themselves are seized and held by the gospel.

Congregational Christians are generally agreed that the churches have a responsibility for the character of the social and political order. What is less widely recognized is the fact that the institutions which we have founded and maintained constitute a more basic attack upon the evils of social injustice than the so-called "direct" methods of political action. Our American Missionary Association schools and colleges are dealing more radically with the issues of racial discrimination and segregation than all the improvement programs of moral prodding and social agitation. For they are training and equipping the leadership of a new generation of Negroes to attack the whole caste system at its roots and to gain for themselves the justice which few are fair enough to grant as a voluntary gift.

CLAIMS OF THE GOSPEL

The churches have always most permanently shaped the character of society when they have addressed themselves to their evangelistic function. They have had their greatest influence upon the surrounding culture when they have confidently asserted the truth and claims of the gospel and have insisted that the crucial factor in human life is the relationship between man and God.

This is reaffirmed and clearly documented by Robert Bilheimer in an important contribution to the recently published *Interseminary Series*. Mr. Bilheimer points out how, again and again, the church has decisively influenced the character of society — not, however, by undertaking a program of social reform but by a rediscovery of the gospel and by an accompanying rebirth of Christian love and obedience. So the monastic movement preserved the very existence of the higher culture in Europe during the Middle Ages — not because the monks consciously set themselves to save this culture but because it seemed to them that the monasteries provided the only places in which the purity of the Christian life could be recovered.

So, centuries later, the Wesleyan revival profoundly re-made the life of England. It literally transformed the character of the British workingman; it aroused concern for public health, for the care of the sick, for prison reform; it checked the rampant evils of drunkenness and licentiousness and reestablished the home; it laid the foundations of public edu-

HOW THE BOARD OF HOME MISSIONS IS ORGANIZED

DIVISION OF CHRISTIAN EDUCATION

Literature for our church schools
Summer conferences and work camps
Developing adult church leadership
Vocational guidance for our youth
Ministry for our college campuses
Ministry to the unreached peoples

CHURCH EXTENSION DIVISION

General Work

English - speaking church guidance
A ministry to detained immigrants
Student Summer Service programs
Assists foreign - language churches
Aid to our agricultural migrants
Friendly Service to our churches

Town and Country Department

Rural church surveys and analyses
Church development for the Indians
Program aids for the rural church
Local community betterment programs

City Work Department

Urban church surveys and analyses
Church adjustment to urban change
Overall urban church strategies
New leadership in new communities

Church Building Department

Fiscal year ending May 31, 1947

Building loans	$293,657.26
Building grants	120,783.42
Parsonage loans	163,372.40

PILGRIM PRESS DIVISION

Magazines for adult, youth, child
New material for visual education
Hymnals and devotional materials
Children's church school material

MINISTERIAL RELIEF DIVISION

1947

Regular Grants	$107,318.91

DEPARTMENT OF FIELD RESEARCH

Research in the area of church trends
Technical studies of strategy in areas

THE RADIO COMMITTEE

Training in the technique of radio
Advice to local program sponsors

THE A.M.A. DIVISION

Elementary schools for the Negroes
Negro colleges with the "A" rating
Common Ground interracial programs
High school coöperative centers
Community centers for isolated areas
College departments of religion
Mission churches in Puerto Rico
Hospitals, health centers, clinics

cation in Britain. But the Wesleyan revival did not set out deliberately to do any of these things. Its center was "the spiritual awakening which came to Wesley himself," and "the source of the rebirth was a compelling personal experience of Christ."

FIRST THINGS FIRST

It is not our purpose to argue for the discontinuance of any activities now being carried on by the national boards and agencies of our Fellowship. They are all valid expressions of Christian faith and life. We appeal, however, for a clearer discernment of the things of most importance and for a closer concentration of our resources and energies upon the doing of these essential things.

To sum up: the enterprise of home missions — the business of the Board of Home Missions of our Congregational Christian churches — rests upon certain assumptions:

1. We believe it imperative that the Christian movement shall persist and grow, and that there is need to give serious attention to the conditions of our United States churches.

2. We hold it desirable that our Congregational Christian churches shall survive and grow; and that we have a peculiar treasure to offer to an ecumenical Christianity.

3. We assume that by having undertaken certain tasks through many years, we bear some definite responsibilities. One of these lies in the field of Negro education.

4. We assume that our fellowship can survive and flourish only through a strengthening of the organs of our corporate life. In a time of unparalleled rapidity of social change the centers of greatest need and opportunity are continually shifting.

5. A final assumption underlies all others. No devices of program or strategy can by themselves renew our spiritual strength. Only God can give new life. Rebirth begins with an utter reliance upon him, which means not only that we seek humbly to become his servants in the world but also that we make ourselves obedient to his eternal purposes.

SPIRITUAL RENEWAL

And these are best served, as history has shown, through the fellowship and agencies of the Christian movement — of which our Congregational Christian churches are a vital part, and in behalf of which, as illustrated in the pages of this issue of THE MISSIONARY HERALD, our Board of Home Missions is steadily at work in the wide field of evangelism in every area of American life, "promoting the religious benefit of our great and growing nation."

Dr. Douglass is the Executive Vice-President of our Board of Home Missions.

How You Can Help

Contribute generously to the benevolences of your local church. The Board of Home Missions shares in your Every Member Canvass benevolence pledge.

Give sacrificially to the Postwar Emergency Program of our Congregational Christian churches. The Board of Home Missions shares in this program.

Make an individual gift to the Board by sending an extra gift to William F. Frazier, Treasurer, 287 Fourth Avenue, New York 10.

A Parish of 3000 Square Miles

LAWRENCE P. JUELL

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

To promote the religious benefit of a great and growing nation," it is natural to turn first to the expanses where the life of our nation is nourished — at its very roots.

The gospel, with its challenge, its warning and its promise, has direct bearing on the way of life that is lived on our ranches, in our country centers, and on our farms.

FROM THE SOIL SPRINGETH . . .

Many of the readers of THE MISSIONARY HERALD may look upon the city as the most important field for church work.

But the city depends upon the land for its subsistence; and those who live on the land, or close to it, provide our metropolitan society not only with its physical sustenance but with much of its moral and spiritual fibre as well!

Rural paganism means civic rot. A Christian social order must rest upon a Christian rural population — and this is the responsibility of the churches at the outlying crossroads of our national life.

Happily, our Board of Home Missions, through its Town and Country and other Departments, has long been aware of all this, and its counsel, its resources and its encouragement have helped to build many strong rural churches by helping them to build themselves.

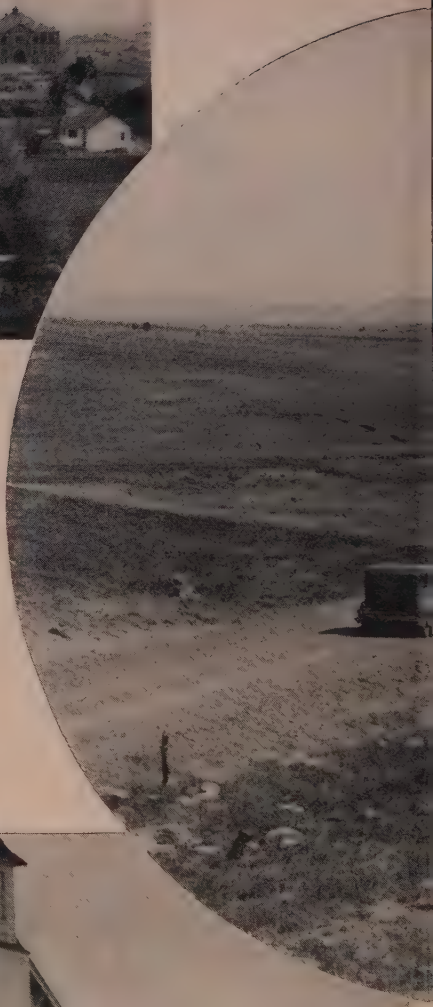
LUSK, WYOMING

For example, our church in Lusk, Wyoming, of which I am the minister, embraces a parish extending some 3000 miles — almost three times the size of the state of Rhode Island.

Lusk lies in the midst of the ranch lands of which it is the business and banking center. The people come here for their shopping, trade, medical and hospital care, and their children attend our high school in Lusk.

Here is found the typical American pattern so familiar to all who know their way around the country. And within this pattern our local church performs an integral function which almost every citizen respects and wishes to have maintained — and developed.

The specifically rural churches in our area — three in the same county and one in the county adjoining — look to our church in Lusk for a kind



"To promote the religious benefit of this great and growing nation," it is natural to turn first to expanses where the life of our nation is nourished — to its roots. Here, for example, are views from the parish of Lawrence P. Juell in Wyoming. It extends some 3000 square miles — three times the size of the state of Rhode Island. Lusk lies in the midst of the ranch lands and is the business, church and banking center of this thriving section.

Top, left, our church in Lusk, Wyoming, of which Mr. Juell is the pastor. Left, the Keeline Church with school in the background. Top, right, view of Manville Church. Right, center, the school building at Prairie Center. At right, Van Tassel Church.

of pastoral leadership which involves every sort of service from personal counselling to general oversight of an informal but definitive nature.

I conduct church services at Keeline, seventeen miles west of Lusk; at Van Tassell, twenty miles east; and at Manville, ten miles west again — all on a single Sunday, in addition to my regular and stated work in Lusk itself. In open weather when the roads are good I also take in Prairie Center which is thirty miles southeast!

But, in the not too distant future, Manville will have a pastor, and Keeline will be within his parish. Lance Creek, in the oil area, will cooperate with Manville in this project.

CHRISTIAN VITALITY

And as one indication of the vitality and the alertness of these churches in the outlying districts, it is a matter of record that they have given on an average over the years one dollar — to every three spent upon themselves — to the work of our Congregational Christian Fellowship at home and abroad.

On the strength of such a record it is hardly possible to ignore the fact that, in the long run, we may well look to our country-side not only for spiritual reinvigoration but even for that sense of Christian obligation which causes the heart to reply in fullest measure when the challenge, the warning and the promise of the evangel are heard and unheeded.

But there is a story behind all of this. It is a story of the loyalty and the sacrifice of unnumbered but devoted members of these churches — people of courage and faith and endurance who have given their best to the Christian enterprise in this area. And, too, it is the story of Congregational Christian home missionaries who came into Wyoming with the opening of the territory.

When these home missionaries came to Wyoming years ago, they — and the residents of vision — organized here at Lusk — and at many other locations — Congregational Christian churches, and the society helped to support a superintendent to nurture the new churches. His salary and expenses were paid from home missionary funds.

THE ROLE OF THE BOARD

In fact, to this day the Board of Home Missions of our Congregational Christian churches helps to provide a superintendent for this area who, like the Apostle Paul, visits the churches of Wyoming to nourish their spiritual life. He is Harry W. Johnson — who serves our churches in Idaho and Utah, as well as Wyoming. Superintendent Johnson represents our home missionary forces in this vast empire of the High Plains and the Rocky Mountains.

Our church here in Lusk represents to a great degree this home missionary interest. Its first pastors were missionaries — sent out by the home missionary agencies. Our church also received a grant and loan from our Congregational Christian Church Building Society. Gradually, as the church has grown, it has been able to assume an ever increasing share of its own support — and today the Lusk Congregational Church has itself become a radiating center of the evangel which gave it birth!

HOW BETTER PROMOTE?

The spirit and the cooperation and the concern in this parish of more than 3000 miles are remarkable. This holds not only with respect to the churches themselves but also in regard to the whole attitude of the community. The editors of the two local papers, for example, frequently offer the churches front page space. Many merchants give generously

Top, left, a glimpse of a parade in Lusk, entitled "The Legend of the Rawhide," recalling an incident in early Wyoming history. Top, right, life goes on in the shadows of the church. Above, cattle sales each Wednesday bring many people to Lusk from nearby areas.

when there are special programs that need to be supported. And the church opens its facilities for the use of many civic, school and social groups. Thus the Christian way of life penetrates, in and out, through the entire community and its outermost periphery.

How may we better "promote the religious benefit of a great and growing nation" than by making it possible for our nation to grow at its roots in the deep soil of spiritual faith — to make possible, that is, the profound strengthening of our churches at the crossroads and upon the acres where is produced our daily bread?

For, from these same acres may well spring up also the living harvest of hope and love — "the corn that makes thy holy bread, by which the soul of man is fed, the holy bread, the food unpriced — thy everlasting mercy, Christ."

Mr. Juell is the minister of our church in Lusk, Wyoming.

Photos by L. P. Juell, Dr. W. E. Reckling, and P. Palmer.

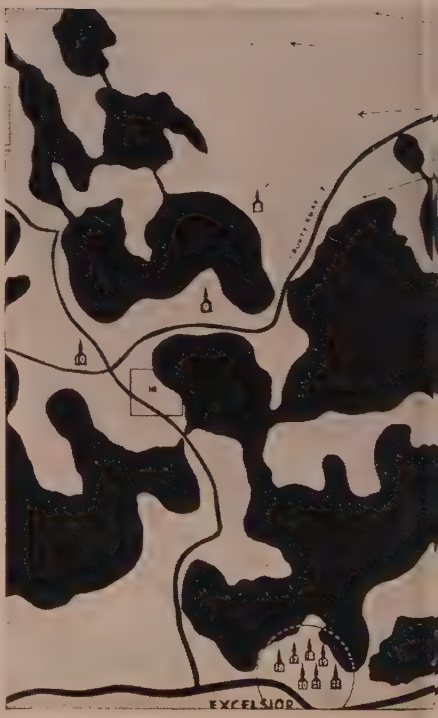
"By the Waters of Minnetonka"

EVERETT L. SORENSEN

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

Urban America has been turning itself into a huge suburb. What was, twenty or thirty years ago, a rural countryside, is now in a thousand places a beautifully planned, trim, modernly housed community.

The development of such communities is accelerating at extraordinary pace, making it difficult for business, utilities and churches to keep apace. But our Board of Home Missions, committed to the policy of promoting "the religious benefit of a great and growing nation," is and has been alerted to the Christian opportunities in suburban America.



WAYZATA COMMUNITY CHURCH

Consider, for example, the story of the Wayzata Community Church in the environs of Minneapolis. The church was founded in 1881. Wayzata, located on Lake Minnetonka, is approximately twelve miles west of the business district of Minneapolis. Made famous partly because of Theodore Lieurance's musical composition, *By the Waters of Minnetonka,* this lake and community have been

the scene of some rather startling changes during the past fifty years.

During the '80's and '90's, Minnetonka was a resort area. Numerous hotels, some of them large and fashionable, attracted vacationers from other parts of the country. This was the first period in the development of Minnetonka.

The second stage got under way principally at the turn of the century when people from Minneapolis began erecting summer homes around the lake. While some of these were modest cottages, a great many were as large and well-appointed as any town house.

The third stage in the expansion of the Minnetonka district began in earnest during the '30's, when many

Above, the railroad station at Wayzata, Minnesota. Below, left, a map of Wayzata and the surrounding communities, showing that our Wayzata Church is relatively free from the so-called competition of other churches. Below, right, a glimpse of Wayzata's fine shops.

Fifty years ago, Wayzata was a resort area with many hotels. Later, summer homes were erected, and then in the '30's, many people began to build year-round homes. Left, and lower right, homes which indicate the suburban character of the growing community.

people started to erect year-round homes. Some of the older places were winterized. In many respects, this period of expansion was the most significant in the history of the lake region, because it indicated unmistakably that Minnetonka was being replaced as a summer resort or a vacation colony and was fast becoming a suburban area ideally located for residence throughout the year.

The fourth stage, which Wayzata is now entering, is an accelerated extension of the third. The exodus to Minnetonka is continuing and growing. Even with building conditions as difficult as they are at present new areas are being subdivided and advertised — and new homes are being erected.

GROWTH OF WAYZATA

The population of Wayzata today is approximately 1500, and its chief function is that of a trading and service center for the North Shore of the Lake. Fifteen years ago a quiet, self-contained little village, Wayzata is finally becoming conscious of its position in the metropolitan picture.

Public schools are reliable indices of population growth, and there has been an enrolment increase in the Wayzata Consolidated Schools from 751 in September, 1940, to 1,045 in September, 1947. Of the pupils in 1940, twenty-eight per cent were tuition paying students from outside the immediate district while in 1947 only twelve per cent were non-resident. During the next ten years, it is estimated that there will be an enrolment of from 1,800 to 2,000

Public schools are reliable indices of the population growth of a community. Top picture (center) on pages 16 and 17, the new Wayzata school. Left, below, new Deephaven school. Directly above, present school of Groveland to be replaced at $300,000 cost.

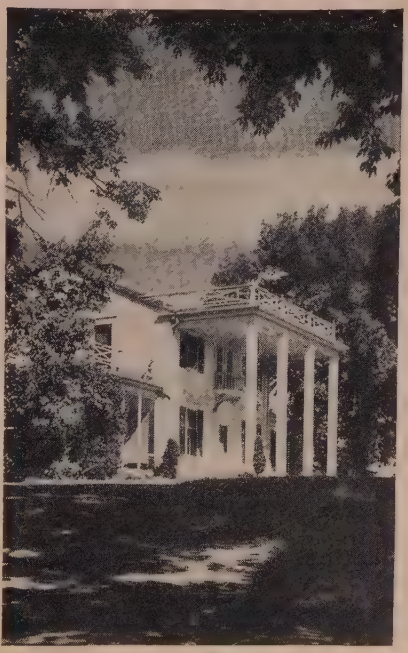
pupils. To accommodate this expected increase Wayzata has purchased a building site of thirty-four acres and expects to spend approximately one million dollars for the necessary new school buildings.

The early history of the Wayzata Church, the oldest religious organization on the North Shore, could be paralleled by hundreds of small struggling churches throughout the Middle West. The people had little money but tremendous devotion. The fact that the downtown center of a great city was only twelve miles away did not deter the church members from proceeding with their plans, for they had faith in the future.

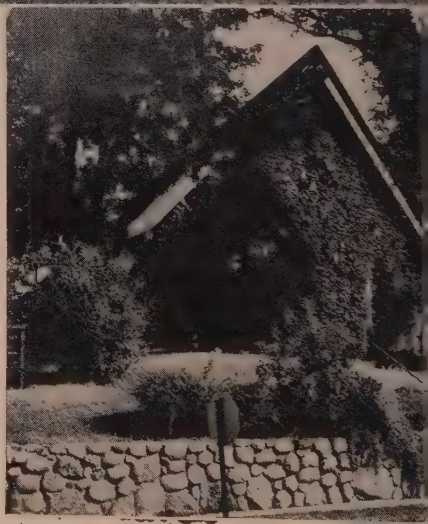
The same vision prevailed through the first struggling years during which a considerable number of summer residents attended the services and contributed to the support of what was, in reality, a small "mission church." A few permanent residents, commuting to and from the city, began to take an interest as their children attended the church school. But the impact of the church upon the city commuters was still slight.

CHURCH DEVELOPMENT

Then, beginning in about 1940, the church started to make itself really felt. Attendance increased at services of worship thirty-five per cent. Church membership has increased forty-one per cent since 1941. Youth participation has advanced 683 per cent. Home expenditures are 139 per cent higher than in 1941, while benevolences have increased 216 per



Above, the site of the new Wayzata Community Church. Right, the present church which was organized as a Congregational Church in 1881. This building is wholly inadequate.



cent. Lay leadership has been assumed by men and women who have come into the church only recently.

These figures and facts may not be phenomenal in comparison with other situations where a new community is growing very rapidly. But they do indicate a steady and wholesome progress, achieved without high pressure and without the use of sensational methods. They disclose also something of the response which the church has stimulated in these recent years, and they reveal possibilities of an even greater future.

NEW BUILDING NEEDED

As early as 1944 it had become apparent to many of the active workers that the church edifice was outgrown. Most of the congregation concurred. The next problem was where to get the needed funds. After the architects had studied the situation and had determined that approximately $100,000 would be necessary, a committee was appointed to raise the funds. A financial campaign was

conducted in the fall of 1945, and it proved a healthy success.

But recently when building facilities and materials had become available it was discovered that the cost of construction had soared from the original estimate of $100,000 to twice that amount. Part of this additional sum was secured — from new givers and from those who were able to increase their original pledges. But an additional sum was required.

THE BOARD RESPONDS

In view of the future potentiality of this church not only in its own community but in the life of our Congregational Christian Fellowship, appeal was made to the Board of Home Missions of our Congregational Christian churches for a grant. While it was realized that the Building Society of the Board of Home Missions is confronted by a stupendous problem on a national scale it was nevertheless the sincere conviction of the officers of the Wayzata Church that a negative response from the denominational agencies might mean a surrender of opportunity in this highly important area.

An affirmative response, on the other hand, would mean that the first steps could be taken in the erection of a really adequate edifice on the shores of Lake Minnetonka — a building which would house a widely expanding service to the people of a large suburban field, and a church to which newcomers would flock because its facilities would be ample and beautiful for a ministry as helpful and complete as that of any church in the entire area. In addition, an affirmative response from the Board of Home Missions would mean a new day for Congregationalism, proving that spiritually and religiously we do not live unto ourselves alone but are eager to participate together in the nation-wide work of a denomination which, having seen so great an opportunity, wished to share in it.

Below, the architect's drawing of Wayzata's new church. Plans are being developed under the guidance of a capable building committee, representing all the church interests.

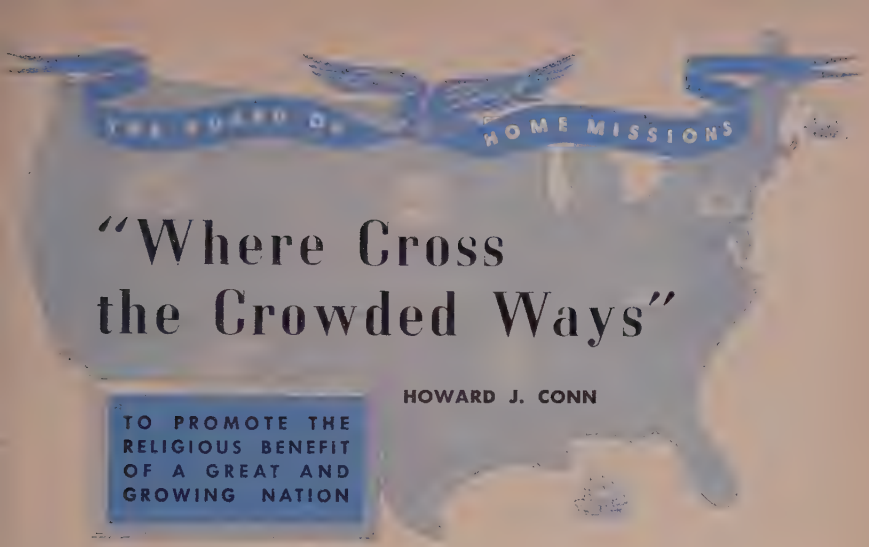
A DREAM FULFILLED

And the Board of Home Missions, designed "to promote the religious benefit of a great and growing nation," did not fail Wayzata — but responded with a will, making possible the fulfillment of a dream and a purpose which otherwise could never have been achieved. For here are met the inner aspirations and the outward deeds which, united, help to create Christ's Kingdom on earth.

Mr. Sorensen is the minister of our church in Wayzata, Minnesota.

Photos by Don Berg Photography, Minneapolis.

Some sociologists hold that with the shift of population to suburban districts our older "inner-city" churches are doomed. Yet a realistic appraisal of the opportunities which they provide as vitalizing centers of Christian aspiration and as symbolic reminders of the Christian evangel leads to other conclusions. Above, First Church, Springfield, Mass.



"Where Cross the Crowded Ways"

HOWARD J. CONN

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

If my business is important enough to take me downtown five times a week, my religion ought to be important enough to take me there at least once a week."

RADIANT CENTERS

These words from an industrialist suggest the spiritually significant place of the metropolitan church in our urban culture. In many of our large cities a well-rooted Congregational Christian fellowship serves as a vitalizing center within the "inner-city" — a strong parish with a proud history and a strategic opportunity.

Some sociologists hold that with the shift of population to suburban districts these older parishes are doomed. Yet a realistic appraisal of the opportunities which they provide as vitalizing centers of Christian aspiration and as symbolic reminders of the Christian impulses by which this "great and growing nation" has been nourished leads to the conclusion that these downtown churches can and must remain strong and radiant stations for the spreading of the Christian evangel in our day.

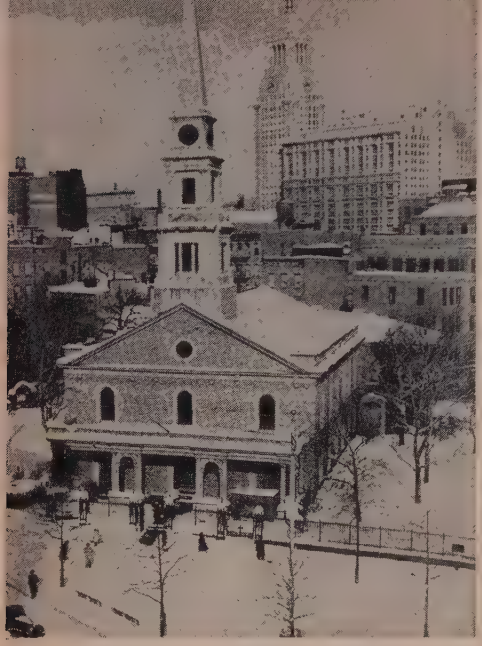
1. The downtown church gathers people of all types and backgrounds from all parts of the metropolis. The millionaire, the clerk and laborer worship side by side, demonstrating that the church does not exist for either the rich or poor, for either the suburbanite or the apartment dweller, but for Christian people of all walks of life.

The temptation of smugness in the neighborhood group is avoided as families widen their church friendships to include those of many sections. And the downtown church, by nature of its very constituency, declares that Christianity not only relates to the whole of life but is also the concern of the entire community.

MISSION INTEREST

2. The inner-city parishes have historically maintained a strong missionary interest, contributing to benevolences far beyond their proportion of numerical strength.

Their members, by and large, have recognized that the world is wider than a single neighborhood, and have been inspired to support the world-wide outreach of the gospel. The



The author holds that our downtown churches must be kept strong. Above, oldest site of continuous worship in New York City. Right, Pilgrim Church, Bronx, New York. Below, our Central Congregational Church, Atlanta, Ga.

church in the inner-city is an epitome of the church in the outer world. Its members know that there is no area in which its line should not go out in practical service.

SERVICE AND LEADERSHIP

3. The downtown churches are in a position to provide the highest quality in service and leadership. When a great number of people pool their individual gifts, they combine sufficient resources to support a trained and specialized staff which is prepared to interpret religion at its best.

Through preaching, through music, through worship, through religious education, through counseling, through friendship, the downtown church can minister in crucially needed ways to the secular world that passes by its doors.

And through these doors the skeptical or cynical, the discouraged or the lonely may enter to discover what the modern church has to offer famished and perplexed souls. Every day, the alerted inner-city church finds golden opportunities to witness for our Lord, and to lead men and women to his way of life. It never knows beforehand through which of its services it can reach this or that individual. But it keeps available all that the human heart may hope for — always ready with the finest possible gifts for people in any need.

COMMUNITY INFLUENCE

4. These inner-city churches have a special opportunity to mould the ethical pattern of the metropolitan community. Their pulpits are quoted in the press, their ministers are identified with civic enterprises, and their

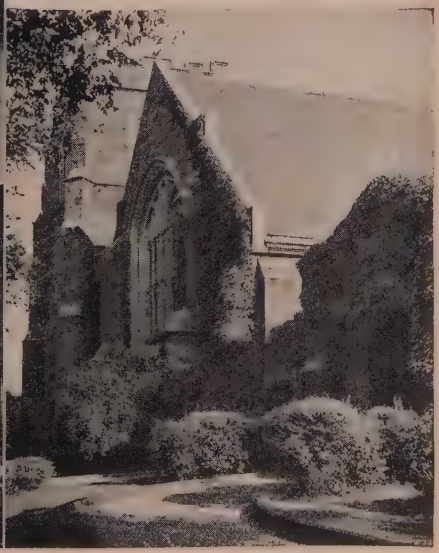
members stand in a hundred key positions in the community.

When the secular world thinks of the church in specific local terms, it takes the moral measure of the whole institution in terms of these dynamic parishes at the heart of the city's life. Let them grow weak or become equivocal, and civic religion will go soft. Let them be strong; let them speak out with clear vision and moral courage; let them be diligent in good works; and the spirit of the entire community will be lifted.

SPIRITUAL REPRESENTATIVES

5. The downtown churches are increasingly surrounded by blighted or deteriorating areas, run-down rooming house neighborhoods from which the former residents have mostly moved into the suburbs. These church-

Left, Center Church, New Haven, organized in 1639. Below, Plymouth Church, in Minneapolis, of which Mr. Conn is the pastor, was organized in 1858. Below, left, view of choir and chancel of Plymouth Church.



es remain steadfastly as the only spiritual representatives that are left to minister to otherwise neglected people whose needs are peculiarly great and whose moral integrity must be undergirded by the power of a satisfying spiritual and human fellowship.

DEEP CONSECRATION

6. Our inner-city churches have signal opportunities to challenge men and women to that deeper consecration without which the entire gospel enterprise is certain to wane and fail.

Though they offer their members more than other churches can offer, they invariably demand far more. They ask their people to come greater distances, and unhesitatingly speak to them in terms of an outstandingly generous financial support. Yet there is greater power in a religious fellowship made up of those who come, not because of geographical convenience, but because of profound conviction and loyalty.

The downtown church is far from doomed so long as it is true to the Master of life and makes his redemptive grace available to all. For, as the Man of Galilee came from his home in rural Palestine to Jerusalem, the great city of his people, in order to prove his readiness to save it before it was totally lost — so we who seek to follow in his footsteps are drawn by the irresistible power of his spirit into the inner-cities of our land where, if America is to enrich its own heritage, there must be constantly kept strong the spiritual aspiration and the generous impulses by which, thus far, our nation has been nourished and sustained.

In such an enterprise, our Board of Home Missions, through its Department of City Work, its Department of Research, its Division of Christian Education and other agencies, is continually responding to calls from the inner-city churches — assisting them in adapting and strengthening their ministries in these strategic situations. Many downtown churches, despite the loyal adherence of tried and true supporters, require outside help — advisory and financial.

THE ROLE OF THE BOARD

And this our Board of Home Missions is prepared to offer and to provide if a city survey indicates its necessity and importance. For the Board of Home Missions of our Congregational Christian churches knows that what happens in the thickly populated districts of any of our metropolitan centers will affect, for better or for worse, the welfare and the future of "our great and growing nation" and its people.

Mr. Conn is the minister of our Plymouth Church in Minneapolis, Minn.

Photos by Paul Krause, Chester Freden, Religious News Service and John Scotford.

1948 SUMMER SCHOOL FOR PASTORS

EASTERN SCHOOL (Deering, N.H.) July 7 to August 4
Truman B. Douglass, Dean

WESTERN SCHOOL (Sylvan Dale, Colo.) June 30 to July 28
Stanley U. North, Dean

Pastors interested in attending either of the above schools should contact their Superintendents or write to the Dean of the school.

HOME MISSIONS
YUGUIYU
RURAL LIFE COMMUNITY
HOWARD E. SPRAGG
TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

Until recently the average continental American wasn't quite sure whether Puerto Rico was in the South Pacific or off the coast of Spain, and he was even more vague about the character and political status of the Island.

But with the leasing of military bases in the Caribbean by the United States and with the training of some of our troops in Puerto Rico, acquaintance with our insular possession increased. And now that thousands of Puerto Ricans are coming to the mainland each month a great deal of attention is being given to this "problem child of the Caribbean."

PROMISING OPPORTUNITY

It is our conviction that there is nowhere a more promising opportunity for our Board of Home Missions to present, under unique conditions, the everlasting promise of God's good news in Jesus Christ than in Puerto Rico.

In 1899, following the Spanish-American War, the American Missionary Association of our Board of Home Missions made its original Puerto Rican investment. Last September I had the good fortune to spend two weeks in Puerto Rico — becoming acquainted with the Island and with our work. Through the years, the American Missionary Association's interests have been developed in four directions.

FOUR-WAY INTEREST

First, there have been the churches which have been growing in strength and numbers. We now have twenty-two organized churches — and these churches are focal points of forty-six other preaching stations among the hills in the eastern end of the Island.

Fifteen years ago the Congregational Christian and the United Brethren denominations joined forces in the Island to form the United Evangelical Church of Puerto Rico, and they were hopeful that the other denominations would also move toward organic unity. Our churches and the American Missionary Association have contributed substantially to the remarkable degree of interdenominational cooperation evidenced, for example, in the Union Theological Seminary in Rio Piedras.

One of our leading laymen — a very able young lawyer who grew up in our church in Humacao — is president of the island-wide Association of Protestant churches. These churches have made and will continue to make a loyal witness to the evangelical faith in the midst of a nominally Roman Catholic culture. I use the word "nominally" advisedly, for certainly the power and influence of

The author maintains that there is nowhere a more promising opportunity for our Board of Home Missions than in Puerto Rico. Here we present glimpses of the program sponsored by the A.M.A. Division of our Home Board.

the Roman Catholic Church on the Island are not as great as either its most vigorous defenders or opponents would have us believe.

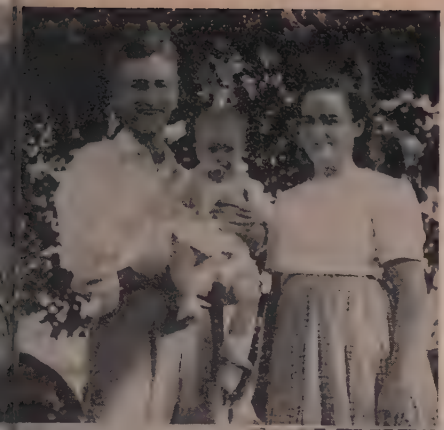
A second expression of the American Missionary Association's interest has been the work accomplished at the Ryder Memorial Hospital.

Established in 1914, this institution has done an outstanding piece of work. Last year over 15,000 people came to its clinics for treatment, and some 1800 individuals spent from one to twenty days in the hospital. The leadership of the hospital is determined not only to maintain high standards of medical care, but to extend still further its services among

Upper right, Ivan Chatham, director of the Zalduondo project, with Mrs. Chatham and Jean. At left, a bird's-eye view of Zalduondo area. Above, close-up of main building.

those who can least afford to pay for adequate hospitalization.

In the third place, closely allied with the Ryder Hospital, and located on its grounds, there will be the Blanche Kellogg Training School. Soon after the American Missionary Association began its work in Puerto Rico, the Blanche Kellogg Institute was established near San Juan. As the public educational system developed, the needs for which Blanche Kellogg was established receded, and



Upper left, Orm Greene, director of handcraft program, with Mrs. Greene and Linda. Above, Seminary classrooms at Rio Piedras. Right, dormitory for boys at the Seminary.

midst of 254 families, each located on a small acreage, we now have three university trained young families at work with the people, helping them to help themselves — in true Board of Home Missions fashion.

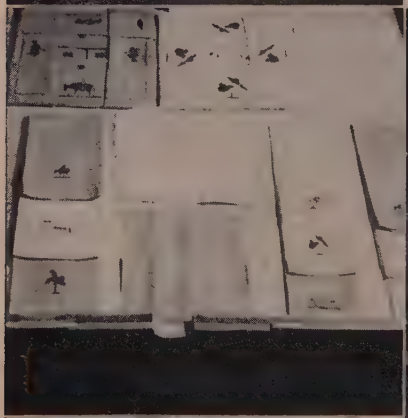
On the edge of this project, some fifty-five acres of good farm land and forty-five acres of pasture land, plus a number of buildings, are being purchased by the American Missionary Association. This land, the buildings and equipment will be available to the churches for a conference center, and to various socially constructive groups which may want to use them.

But this center is being especially designed to enable the skilled staff at Zalduondo to work with the people in crafts and recreation, public health and agricultural education, and in various kinds of cooperative enterprises.

For example, in 1946 there was a great need for a school building. Money for materials was raised, and the local people donated 600 man days of labor. It was a cooperative enterprise, dedicated by the governor — the biggest event that ever took place in this rural community and the only one that truly represented

in 1942 the property was sold. The new Institute will train registered and practical nurses, midwives, and follow-up social health workers, and will do some work in the fields of religious education and recreation.

The fourth and most recent line of endeavor has been the development of the Yuquiyu Rural Life Community. This community centers around Zalduondo, a rural resettlement project, located near the small coastal village of Luquillo. Here in the



In left column, articles of handcraft made by the people of Zalduondo under direction of Mr. Greene. Above, a view of main building of Ryder Memorial Hospital in Humacao.

a real cooperative labor and welfare job.

While the work at Zalduondo will be at the grass roots level, the leadership will be in touch with progressive social and economic thinking about the internal insular problems, especially as they are related to the whole Caribbean area and to continental United States.

FIFTY YEARS OF TESTIMONY

Next year the American Missionary Association completes fifty years of testimony and work with the people of Puerto Rico. Certainly we can look back with gratitude for the great things thus far accomplished, and from them receive some measure of inspiration for the years ahead.

As Ryder moves forward with its ministry of healing, as Zalduondo concerns itself primarily with the social reconstruction at a grass roots level, as Blanche Kellogg goes ahead with an educational program geared to meet a variety of pressing needs,

As the churches continue to witness to the faith, the American Missionary Association has a unique opportunity to make a contribution not only to the life of the people of Puerto Rico but also to our total Congregational Christian missionary enterprise.

Through the increasingly indigenous services which we have described above, there will be an opportunity to show that Biblical religion need not be obscurantist, and that efforts at social service and reconstruction need not be utopian or sentimental.

Above, Dr. Lester Rincón, Puerto Rican surgeon, operating at Ryder. Top, right, church founded by A.M.A. at Ceiba. Center, church at Zalduondo. Right, our church at Yabucoa.

Thus in one of the most populous and poverty stricken regions in the world, our churches are making themselves felt, and the challenge of the gospel, with its stern warning to all who permit their fellowmen to suffer under conditions as unnecessary as they are intolerable, will be heard in Puerto Rico as a result of our acceptance of the gospel promise.

Mr. Spragg is the minister of South Church, Chicago, Ill.
Photos by Alexander B. Ferguson.

ARIZONA'S Cooperative Parish

CHARLES FRANKLIN PARKER

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

Our First Congregational Church in Prescott, Arizona, was founded in 1880. In subsequent years other Congregational churches were started in Yavapai County, of which Prescott is the county seat. These churches at Jerome, Clemenceau, Humboldt and Mayer all came into being under the aegis of the Congregational Home Missionary Society, now the Church Extension Division of the Board of Home Missions of our Congregational Christian churches.

By 1934, when I came to the pastorate at Prescott, three of the four churches had ceased to exist. The fourth, at Humboldt, was still present in the form of a building in a pitiable state of disrepair.

STUDENT SUMMER SERVICE

In 1946 Frederick F. Fox, a student at Union Seminary and a former Arizonan, came to us through the Student Summer Service of the Board of Home Missions, and the present development actually began. During those three months, money was raised in Prescott and Humboldt, and with the aid of a small grant from the Church Building Department the dilapidated building became a "new church." With the renewal of the House of God, a new spirit came into Humboldt. By autumn the Agua Fria Community Church was a reality and was recognized by the Arizona Association. When Mr. Fox returned to his seminary studies I assumed, with the consent of the Prescott Church, responsibility as minister in Humboldt. Last March a third church, Walnut Grove, was added to the "circuit."

In October, 1947, with the support of the Congregational Conference of Southern California and the Southwest, an associate came to the parish and the dream began to have substance. Services are now being held, by allocation of the State Council of Churches, at Humboldt, Mayer,

Crown King, Walnut Grove, Skull Valley, Chino Valley and Bagdad. All these places are within seventy-five miles of Prescott. Some of them have services of worship four times a month, some twice, most of them only once a month. All are conducting Church Schools and are showing interest and growth.

THE COOPERATIVE PLAN

The plan is simple. We are organizing "The Yavapai Cooperative Parish," the idea being that only as these smaller communities are related in a cooperative effort can services be maintained in any of them. A further advantage is the fact that because they are related to a stronger church, representing a sustained and continuing work at the center of the "trade area," there is less likelihood that this effort will be spasmodic. As minister of the church in Prescott I serve as the director for the Cooperative Parish. Others who may come to the staff will be associates in the entire parish, carrying special responsibilities.

A similar plan is being developed successfully in another home missionary area, in a group of communities centering around Minot, North Dakota, where Amel Williams Whitwer is the minister.

In addition to the work in the

Although Mr. Parker is the minister of our church in Prescott, his ministry reaches out to many communities. Below, a view of Mayer which is in the Cooperative Parish. Right, glimpses of the business interests of the area in which Mr. Parker ministers.

Above, the church at Humbolt before Mr. Parker's dream of the Yavapai Cooperative Parish.

several communities a program of visitation and directed "extension in religious education" is being planned. The isolated ranch families will be served as separate units. A parish paper will circulate throughout the entire area which is approximately a hundred miles square, and a weekly radio broadcast may be presented.

Each church will elect two representatives on the Parish Board, and each "mission" will have one representative. The Board will direct the cooperative affairs of the Parish. In three months, service has been extended to five more communities, and more are asking, "When will you come here?"

DESCRIPTION OF COMMUNITIES

A brief description of each community will best picture the service and dimensions of this effort.

Prescott has a population of 14,000 and is the county seat of Yavapai County. Three state highways connect Prescott with other parts of the county. The church here is strong and the community-mindedness leads to a consideration of the entire county.

Humboldt is seventeen miles from Prescott and is the center of considerable farming and ranching. It was a "ghost town" after the moving of the old smelter bit by bit to Japan as scrap metal until a few years ago when a new mining venture gave the community an increased population.

Mayer is eight miles beyond Humboldt and twenty-five miles from Prescott. It is a small community at the end of a branch line of the railroad and is the center of a large ranch area and the shipping point for mines.

Crown King is forty-five miles beyond Mayer and sixty miles from Prescott. It is a picturesque mining camp isolated high in the Bradshaw mountains. It is an old camp but sometimes inaccessible in the winter months.

Walnut Grove is thirty-seven miles south of Prescott and is a small secluded ranching community. The Hassayampa River runs the length of the community which stretches out some ten miles.

Skull Valley is twenty miles from Prescott and is a farming area. Here small farms with a few large ranches

Above, the reconditioned church at Humbolt, now a dignified "House of Worship."

Above, two generations of cattle men are affiliated with the program at Yavapai.

on the outskirts dot the fertile valley.

Bagdad is seventy-five miles from Prescott and is a new mining camp now numbering about 3,000 people. The camp is located in a narrow deep canyon and until recently was inaccessible.

Chino Valley is twenty miles north of Prescott and is an irrigated farming area. It is one of the most productive areas in the region. The farms produce beans, alfalfa, potatoes and other vegetables.

Yavapai County is one of fourteen counties in the fast developing State of Arizona. It is still a place of great distances and comparatively small population. It is a place of great people — and a great opportunity "to promote the religious benefit of a great and growing nation."

A GREAT OPPORTUNITY

By the faith of the Conference, and the continuous support of our Board of Home Missions, we will go forward to make spiritual bonanzas of the "claims" our fathers staked in days gone by. The Yavapai Cooperative Parish will lead the way to a means of further serving the people in the small villages and isolated areas of a great and growing country, where even today boys have grown to manhood without ever having been inside a church or having had the opportunity of learning the spiritual challenge, the ethical warning and the everlasting promise of God's good news in a church school.

Mr. Parker is the minister of First Church, Prescott, Arizona.

Photos by Eslow and Parker.

"FIRST Impressions LAST"

GRACE STORMS

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

A group of college students sitting around a friendly fireplace is seriously and honestly probing for answers to the questions of today's world.

Young people from five different racial and cultural groups are spending a week together at a summer conference — and are discovering that personal and social differences only mean that there is more to share with each other than there would be if all were exactly alike.

TYPES OF SERVICES

A curriculum is organized for the church school which helps both teachers and class members to grow in their understanding of the Christian gospel and in their ability to live as Christians in their homes and community.

Church school leaders meet for a week of intensive training at a summer "laboratory" school or workshop, equipping themselves for better service in their home churches.

A plan of increased enrolment and attendance for the educational services of the local church is developed, growing out of a great concern for those denied the dynamic resources of the Christian faith.

Through many such channels as these Christian education is being conducted by our churches in 1948 and the design of the Division of Christian Education of our Congregational Christian churches, under the direction of Harry T. Stock, is to provide leadership, methods and materials to strengthen this entire educational program and "to promote the religious benefit of a great and growing nation."

On the very day when a child is born into a truly Christian family he or she becomes, potentially at least, a participant in the life of a church, welcomed as a member of the Nursery Roll — which is the new name for the traditional Cradle Roll. When a child leaves the Nursery Roll at about the age of three it is to register in a Nursery Class and to commence personal participation in the church's life.

CHURCH SCHOOL

Children taught by sincere and persuasive leaders are likely to be very active Christians, eager to test what they learn by their own experiences, and to apply what they understand.

A world of Christian children, if such were possible — or even many communities of them — would be our most hopeful assurance of the growth of a Christian civilization. And yet between forty and sixty per cent of the boys and girls in our country will probably, under present conditions, never see the inside of a church or a church school. Here is a field in which much work cries out to be done before the period of cultivating is over and the harvest of adulthood has come.

Our Division of Christian Education provides leadership, methods, and materials to strengthen the total educational program of our churches. Superintendents and leaders of church schools should know the available materials.

The children's department of our education division is concerned about this coming harvest. And its primary function is to help those responsible adults who will guide the children through the first years of their life in the church. To this end it plans and publishes materials and lesson courses, assists both nationally and locally in leadership education, and offers direction in clarifying the goals and purposes of specialized workers.

When a child enters Junior High School he or she steps upon the bridge which carries over from childhood into youth and adult life. Each child seeks in all directions for opportunities to learn and to grow, and we can supply the things for which all children most deeply yearn — warmth of love, inspiration and the basic principles for creative living. Christian education for the Junior High School boy and girl widens its scope and aims to include Pilgrim Fellowship and the rich and varied experiences of the summer camp. Out of such experiences come the wholesome friendships and healthy group relationships which together with the successful home, forge society's most potent weapons for combating juvenile delinquency and winning the new generation for a Christian social order in which personal character may expand to its full size.

PILGRIM FELLOWSHIP

Through the Pilgrim Fellowship, Congregational Christian young people are learning to understand the relevance of Christianity to their own character development and to the structure of today's and tomorrow's world. Last year a delegation from the United States attended the world conference of Christian youth in Oslo, Norway, returning with a keener appreciation of what world Christian citizenship may mean, and of its power to build goodwill in the face of political, economic, and cultural confusion. Yet probably over one half of the young people of our nation will never be invited into such a fellowship — unless church people awaken to the urgent importance of extending the invitation, far and wide, so that none shall be left out.

ADULT WORK

The fellowship of Congregational Christian students offers a campus program of worship, study, service, and recreation to the young men and women, enroled in our educational institutions. College and university chaplains, specialists in this field, minister to students, including the large number of veterans who are now registered in all our centers of higher learning. Work begun during high school years in helping to recruit and give counsel to prospective ministers and professional church leaders is a continuing concern and one which we are hoping to implement with added staff and facilities.

Young men and women who are not studying in colleges or universities, young adults who are married couples in our churches have at their disposal the resources and leadership of the Department of Adult Work. Many churches are organizing "couples' clubs" which meet for study during the church school hour on Sunday and for fellowship at other times. Through these groups the program of Christian education keeps pace with the needs of younger men and women in our fellowship — the stuff from which the churches of the days to come will be built.

PUBLICATION PROGRAM

The Division of Christian Education is also organized for editorial work and for the valuable field services which devote themselves to churches and conferences across the

country, and assist their local leaders in building programs.

The editorial office, under the Director of Curriculum, Miss Merle L. Easton, plans and produces curricular material and issues magazines which are published through the Pilgrim Press. In the fall of 1947 the *Pilgrim Series* of lesson guides was introduced into a great many of our churches, providing them with a unified system of Christian education for all ages. Stimulating suggestions for the training of those who are to employ the material in actual teaching were included. *Pilgrim Youth*, a magazine for the high school age, made its debut in 1947 along with the *Pilgrim Home* for older readers and shut-ins, who appreciate this opportunity for fellowship outside their homes or sick-rooms. *Children's Religion*, another of our regular publications, serves as monthly resource guide for children's workers; and in March, 1948, will welcome its new editor, Miss Janet Newton.

When the General Council established its goals for church extension at the 1946 meeting in Grinnell, Iowa, the Division of Christian Education was grateful for this impetus for increasing church school attendance. And during the current biennium it has encouraged an objective of a twenty per cent increase in every church school across the country.

The effort has not been directed to mustering new names for the roll nor to piling up impressive statistics for official reports. Its fundamental assumption is that effective Christian education is vital to the survival of mankind. It is because a church offers both peace of mind and a will to peace in the world, goodwill, courage, and spiritual faith, that the task of religious training is of such imperative immediacy. But these attitudes must inform the lives of individuals in overwhelming numbers before they can greatly influence the lives of nations. Christian education envisages its task in this light, and the Division of Christian Education of the Board of Home Missions strives to translate the Christian purpose into a world redeeming reality.

OUR SPIRITUAL TRADITION

And how better can we "promote the religious benefit of a great and growing nation" than in this fundamental way? With our powerful economic and political organization we in America are in immediate peril of sacrificing our deepest and most lofty spiritual tradition — that heritage of faith and hope by which our hearts and minds have been kept free enough from brutality and fear to make our nation potentially the hope of mankind.

It is from the Christian home, in the little church school group, in the youth fellowship and in the germinal comradeship of young parents meeting to talk over their family ideals in the light of Jesus' teaching, that the American way of life gains its real incentive. To magnify the task of our Education Division is only to recognize the tremendous imperative which it exists to answer and to meet. The challenge — the warning — the promise of our gospel are made clear and made effective only through its endeavor.

Miss Storms is a secretary of the Christian Education Division of the Board of Home Missions.

Photos by Elio and Religious News Service.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of November, 1947	$3,901.19
Income for the six months ended November 30, 1947 .	$28,879.70

"FREE from Worldly Cares"

FRANK J. SCRIBNER

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

In the call issued to a minister by a church in 1848 this sentence occured: "In order that (our pastor) may be free from worldly cares and avocations we agree to pay the sum of $500."

Never mind the amount of money which a church in 1848 considered an adequate salary. Notice rather the stated reason for there being any salary at all — "that he may be free from worldly cares."

A SPIRITUAL CALLING

Strictly speaking, a minister does not work for pay. He follows a spiritual calling. But a church knows that it cannot "promote the religious benefit of a great and growing nation" if its pastor and teacher is worried over the problem of "what shall I eat . . . and wherewithal shall I be clothed."

There is an old story of a minister who borrowed $10 from a parishioner every Saturday night and repaid it every Monday morning. The parishioner noticed that the loan was repaid with the identical note which had been loaned, and after some time asked his pastor the reason. The answer was, "A man can preach a better sermon if he has $10 in his pocket."

A man cannot preach persuasively if he sees in his congregation the grocer to whom he owes a bill which he has no prospect of paying. He cannot read or write with proper concentration if there is no heat in his study. To be effective in spiritual matters he must be "free from worldly cares."

But worldly cares are not confined to the immediate needs of the minister and his family. Always present in the background of his thoughts are anxieties which crowd into the foreground as the time draws nearer when his active ministry must end.

RETIREMENT AGE

The minister, whose thoughts are pre-empted by worries as to what will become of him and his wife when the inevitable day of retirement has arrived, is as severely handicapped for "promoting the religious benefit" as is the minister worried about the source of his next meal.

Hence our churches have recognized their responsibility for their

retired ministry. Superficially and obviously such responsibility is based upon humanitarian considerations. But it goes deeper than that. No minister can really fulfill his high calling unless he is "free from worldly cares" not only for the present but for the future.

A minister who knows that his sunset years are probably safe is likely to be a more useful servant of Jesus Christ than the one who is beset by economic fears.

MINISTERIAL RELIEF

There has probably never been a time when the churches have been wholly unmindful of their obligation to their retired ministers.

But down to comparatively recent times what the churches have done has been upon a basis of direct relief. Denominational agencies have collected money by special appeals to generosity or to pity, and have distributed such small funds as have been collected according to their wisest judgment as to the particular need of each recipient.

Such work will be an important function of Ministerial Relief for a considerable time to come. And it is a richly rewarding work. But it does not offer a satisfactory solution of the problem of the retired minister or of the minister looking forward to retirement.

The objective of our pension plan is: for every retired minister, such as below, an assured income, an adequate income and an income which shall be a recognized right.

THE UNIT PLAN
1942 - 1947

1942 Receipts	$ 130,150.71
1943 Receipts	153,369.16
1944 Receipts	185,492.24
1945 Receipts	176,846.53
1946 Receipts	178,598.17
1947 Receipts	**194,764.13**
Total 1942-1947	**$1,019,220.94**
Final Goal	$1,200,000.00
To be secured in 1948	**$ 180,779.06**

In the first place, it is inadequate. In the second place, it does not provide real security. It depends upon the current giving of churches and this fluctuates from year to year. In the third place, Ministerial Relief is an outright gift, and not a recognized contractual payment.

THE ORIGINAL PLAN

Early in the present century, the churches in America began to feel their way toward a system that should be more just in theory and more satisfactory in practice. In one denomination after another movements were launched whose objective might be fairly stated as follows: For every retired minister an assured income, adequate and his by recognized right, irrespective of personal circumstances.

Our Congregational churches were pioneers in this trend from relief to annuities. In 1914 our first annuity plan was put into operation. It was not an ideal plan. It could not have the benefit of a long experience

which our churches and all the churches of the United States have accumulated since that time. But it was a step toward security.

We now call it "The Original Plan." It was closed in 1921 and replaced by the plan now in operation in the Annuity Fund for Congregational Ministers.

By the original terms a minister was to pay such dues as should provide him, upon reaching the age of sixty-five (after thirty years service in the Congregational ministry), with an annuity of $100. The denomination undertook to supplement this amount by $400 drawn from the income of the Pilgrim Memorial Fund and from the current giving of the churches. It was provided under the plan that when an annuitant died, sixty per cent of his annuity would be continued by his widow.

We now know the weak spots in that Original Plan — as we had no way of knowing them in 1914. For one thing, the $500 a year, not an impossible living allowance thirty years ago, is entirely inadequate today. Besides, neither we nor the many other denominations that inaugurated similar plans at about the same time realized the difficulty in securing gifts from the churches adequate to bring up the $100 annuity paid for by the member himself to the promised $500 level.

A THREEFOLD CHOICE

All went well enough during the 1920's. Not many members were drawing annuities. It required very small amounts from the churches to make good the promise of $500 per year for the few who at that time had reached the age to qualify.

It was the intent of the Original Plan to secure from the churches during these fairly easy years contributions sufficient to build up reserves which would provide for more difficult periods. But the contributions did not come in. Churches simply were not accustomed to giving money in the 1920's which was to be spent in the 1940's.

When more and more members of the Original Plan reached annuitant age and the annual annuity payments grew from a few thousand a year to more than $400,000, there was no reserve from past gifts out of which to meet current payments. Therefore, the denomination was faced with a threefold choice: (1) to reduce annuities sharply below the promised amount of $500; (2) to take from the apportionment giving of the churches such an amount as would be crippling to the other missionary and benevolent work; (3) to appeal to churches and members for a special fund to meet this emergency.

THE UNIT PLAN

Out of such circumstances the "Debt of Honor" and later the Unit Plan were born as an attempt to provide, for the more than one thousand members who remain in the Original Plan, such little freedom as can be secured by $500 a year. The Unit Plan was instituted at the General Council of 1942. It sought $120,000 annually for ten years, making a total of $1,200,000.

The response has been glorious. Six of the ten years have passed and it is evident that the ten-year goal can be reached in 1948 — the seventh year of the plan. In the box on page 39 you will find a report of Unit Plan receipts up to the close of 1947.

And they mean far more in terms of the objective for which the Original Plan and the Annuity Fund were organized — that our ministers may be free from worldly cares "to promote the religious benefit of a great and growing nation."

Dr. Scribner is Executive of The Unit Plan.

Newest Tools for the Big Job

ALEXANDER B. FERGUSON

Closed For Retooling. So says the sign on many factory gates these days. We are happy that churches seldom exhibit such signs. On the contrary, our progressive churches post the notice, *Open Daily,* and many extend the constant invitation, *Enter, Rest and Pray.*

But this is not to minimize a church's need for new tools. Far from it! The problems a church faces today are made much more acute by antiquated methods and equipment.

NEW TOOLS NEEDED

"To promote the religious benefit of a great and growing nation" and to speak its message clearly above the strident notes of the modern world call for new means of communication — in addition to the old!

And to present the gospel as it must be presented to a jaded appetite requires all the inventive imagination that spiritually awakened churches and leaders can muster for the task.

Recognizing this pressing need, our Board of Home Missions and our Congregational Christian denomination have taken long strides forward in pioneering the production of audio-visual materials, and in stressing the use of radio as an instrument of our evangel.

"BEYOND OUR OWN"

As the result, there is an increasing amount of material for local church use being made available by the Audio-Visual Department of our Missions Council. And it is our conviction that this material does present — effectively and forcefully — the spiritual challenge, the ethical warning and the everlasting promise of God's good news in Jesus Christ.

Suppose, for example, that a group within your church feels keenly the need for a deepened devotional life. Several items are available. Foremost is the 16mm sound film, *Beyond Our Own,* made by our denomination in cooperation with other Protestant groups.

This film deals with a typically successful business man who "cracked up," lost his faith and felt no reason for living. Watching him as he regains his belief in himself and life, one finds many clues important to

Use the Audio-Visual materials now available, such as "Beyond Our Own," right, for an effective presentation of the gospel.

the fortification of his own inward life.

Millions of people spend hundreds of millions of hours every week at the commercial movies, trying to find either an answer to life's problems or an escape from them. We would be criminally negligent if we did not offer, under our church auspices, the challenge, the warning and the promise of Christ's gospel in as compelling a way as Hollywood presents what inspiration it can to the throngs that pay at the box office for a few hours of hope or release.

Beyond Our Own is technically and artistically topnotch, and may be procured from any depository of the Missions Council for $10 per day, or $20 for a five day period.

"THE STORY OF OUR BIBLE"

Perhaps another group in your church wants information on and inspiration from the Bible. The Pilgrim Press has some excellent new material.

The Story of Our Bible, a filmstrip, explains clearly and simply the importance of the Bible for our time, and points to the long roster of men and women who have passed it on to us out of their own discovery of its vital and redemptive power.

The strip was produced to correlate with the first quarter's material of *The Pilgrim Series,* but is itself more than worth the $3 rental charge.

On the same theme are phonograph records from *All Aboard for Adventure,* Series V, also available from The Pilgrim Press. For instance, *What the Bible Really Cost* is a thrilling story of Wycliffe and the first translation of the Bible into English. The Press will supply additional information upon your inquiry.

STEWARDSHIP

Other materials on different themes are available. New filmstrips with scripts recorded on phonograph records are available to emphasize the importance of financial stewardship. *Mr. Jones Wakes Up* can be secured without cost from State Conference offices and Missions Council depositories. It offers vivid help in conducting a workmanlike Every Member Canvass.

Bobby and Jane's Discovery is a color-sound filmstrip presenting a

Above, some of the participants in the Religious Radio Workshop which helps pastors in the technique of broadcasting. At left, a scene in picturing "The Color of a Man."

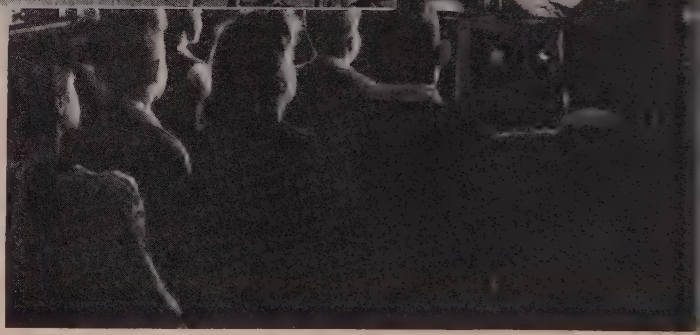
Junior aged boy and girl who talk things over with an imaginary twenty-five cent piece. The charge for its use is $1.50 per day.

Audio-Visual materials are also useful to highlight and drive home racial problems and other social issues. The 16mm sound-color film, *The Color of a Man*, has been received with wide acclaim. It features the work of our American Missionary Association. The service charge is $5 per day from any of our four depositories listed on the next page.

Dealing with the same problem in a different vein is a sound slide set using 2x2 color slides entitled, *The Stranger Within Thy Gates*. Through this set the audience is taken with seventy-five Negro youngsters from Harlem to visit Vermont homes in an interracial exchange arranged by the Reverend A. Ritchie Low whose experiments in living fellowship have become an epic in American democracy. The cost is $2 per day.

LOCAL RADIO PROGRAMS

For use on local radio stations are several series of transcriptions. *All Aboard for Adventure* is available in six series. These are religious programs for children, so excellent that the Institute for Education by Radio of Ohio University recently cited them for "realistic use of the medium . . . with real contemporary impact." Write now for information.



If you want to tell a story of missions or the Bible, write to your nearest Depository for a catalogue of materials.

Also for local radio use are three series of *The Radio Edition of the Bible*, thirteen programs in each series. Produced under the direction of the Reverend Everett C. Parker, Director of Radio for the Board of Home Missions, these programs will reach many who might not otherwise be touched by the message of the Bible. Every local group having access to radio time should consider all these transcriptions for use. Local stations are eager for such material and will welcome them for use in their programs. Write for further details to any of the addresses at the right and capitalize upon one of the great potential services of our Board of Home Missions.

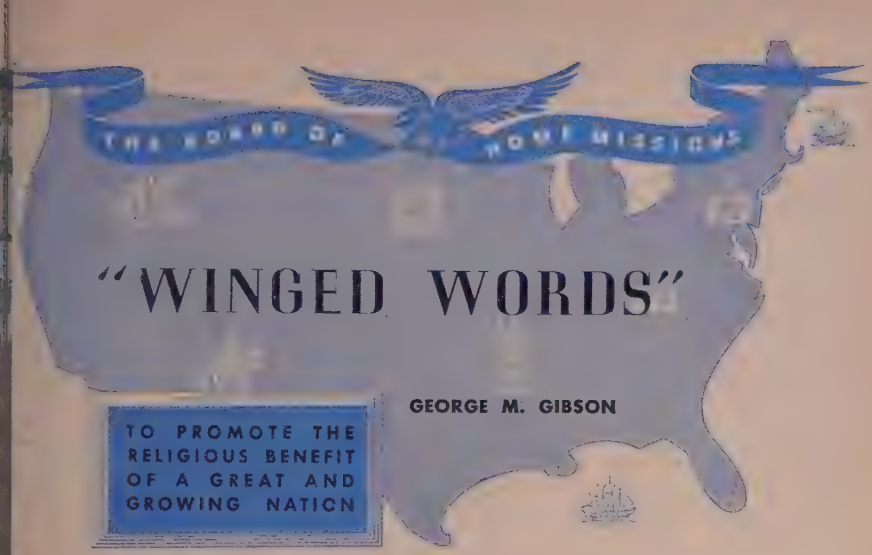
Here, then, are a few successful results of our search for new ways to present what is, according to time, an old gospel. Consider using them in your church to help "promote the religious benefit of a great and growing nation."

Mr. Ferguson is a member of the staff of the Missions Council.
Photos by Bell and Howell and by Religious News Service.

AUDIO-VISUAL DEPARTMENT
MISSIONS COUNCIL
287 Fourth Ave., New York 10, N. Y.
19 S. LaSalle St., Chicago 3, Ill.
14 Beacon Street, Boston 8, Mass.
3125 W. Adams Blvd., Los Angeles 16, Cal.

JOINT RELIGIOUS RADIO COMMITTEE
297 Fourth Ave., New York 10, N. Y.

THE PILGRIM PRESS
14 Beacon St., Boston 8, Mass.



"WINGED WORDS"

GEORGE M. GIBSON

TO PROMOTE THE RELIGIOUS BENEFIT OF A GREAT AND GROWING NATION

The renewed purpose of The Pilgrim Press is "to spread the whole message and serve the whole mission of the churches" through books, magazines, pamphlets and every other variety of publication.

THE PRINTED WORD

The urgency of that message and the greatness of that mission define the unlimited scope of that which our publishing house might become: a powerful instrument for promoting "the religious benefit of a great and growing nation" and for presenting the challenge, giving the warning and offering the redemptive promise of the gospel.

The message of the churches is a message of salvation; their mission is one of service in Christ's name. Both must be served through the printed page as well as by the spoken word. A literate age requires a literature. The church must offer its lofty propaganda in the highest sense of that term, and must lift a commanding voice above the confusion of lesser propaganda in the abased use of that term.

The conception of those who are working at The Pilgrim Press headquarters is that our Congregational Christian branch of the whole church body is, by the generally excellent quality of its leadership in the pulpits and in the universities, peculiarly adapted to fulfill the requirements involved in producing an increasing amount of outstanding religious literature; and that we will be remiss if we fail to serve the cause of Christian publishing as imaginatively and courageously as we have served that of education.

BOOK PROGRAM

We are now commencing our program of new books. The first list of announcements has attracted favorable attention and is circulating widely. Our second list is ready and will make its appearance during this coming Lent. We are pushing forward vigorously despite the rising costs.

Wilson's *Weybosset Bridge* has held best-seller place in Rhode Island for five weeks running. Kunkel's *My Dear Ego* is off to a good start in California. *Cobblestone Lane* by the Van der Groens, and Gertrude War-

ner's *Star Stories* are well received in the children's section. Rebecca Rice's *Creative Activities* fills a long felt want in the church and public schools. The little paired gift books, Knight's *Song Of Our Syrian Guest* and Sockman's *The Lord's Prayer* are moving fast and will continue to do so. Hockman's *Visual Aids* is an invaluable resource book in that field, and Ritter's *Arts Of The Church* is a quality number. Horton's *Our Christian Faith* and Stafford's *We Would See Jesus* have received good comment as solid books on basic religion.

THE PILGRIM SERIES

Meanwhile, *The Pilgrim Series,* the new group-graded curriculum edited by our Division of Christian Education, is enjoying an unprecedented circulation and has received favorable comment from religious educators across the country.

As an example of evangelism in the best sense, this curriculum seeks to motivate the lives of the young and of adults by thorough grounding in biblical truth, rather than by an appeal to fleeting emotions. It seeks to bring together the historic insights of Christian faith with the central core of Christian conviction, and to relate modern psychological understanding with all the living situations to which Christian truth shall be applied.

The practical problems involved in this, and in the countless other services that a religious press is expected to render, are very great. They include financing, marketing, delivery of books and merchandise under adverse market conditions, and all these in a period when business facilities are still crippled by the postwar demoralization.

Factories, wholesalers, and even the public carriers disappoint us with exasperating frequency. But we have set about to reorganize our own system and facilities in order to give to our churches and pastors the best possible service under the conditions, although to do so will require time on our part and patience on the part of the pastors.

PUBLICATION PROBLEMS

To achieve the objective of a church press as distinctively essential as the church-founded universities involves a combination of imagination, intelligence and courage, together with unflagging faith. How large a store of these qualities is necessary and how much we ourselves possess can hardly be measured by a statistical yardstick: but it will take more than we have ever yet known.

For while we have raised millions of dollars in behalf of countless precious causes, from local church buildings to far-flung missionary enterprises, religious publishing has had to make its own slow and painful way, depending largely upon small earnings or borrowings, with scarcely a dollar of funds from direct gifts or even from invested capital. No adequate program has yet been presented or even formulated — despite the fact that within this range of opportunity lie more possibilities for vital evangelism than can readily be seen except from the broadest perspective of Christian vision.

Upon such vision The Pilgrim Press must depend for its encouragement and for a recognition of its extraordinary potential. As Frank C. Laubach of our American Board for Foreign Missions extends the boundaries of literacy to the far corners of the earth, so we may and must expand the circumferences of Christian faith and conviction in America and abroad by the generation and circulation of a significant literature through The Pilgrim Press.

Dr. Gibson is the General Secretary of the Pilgrim Press.

HOMELAND HIGHLIGHTS

IONE CATTON

Flatbush Tompkins Church, Brooklyn, N. Y.

The Seed Does Bear Fruit. What can we expect when we start a new city church? What will it actually develop to be in years to come?

Flatbush Tompkins Church, Brooklyn, is a good example of an answer to such a question after forty-nine years. Street cars were introduced in the sparsely settled Flatbush area. This made an alluring place for young couples with growing families to settle. Thirty-nine newcomers met in one of the homes to form a church. They were permitted to worship in Masonic Hall, later in a vacant store.

But they wanted a church! Twenty-five years earlier the Tompkins Avenue Church had begun under like circumstances. Both these groups grew and their neighborhoods were growing and there were leaders who believed in taking the church to where people lived.

United now in one great Fellowship — the Flatbush Tompkins Church — one of the strongest in our denomination, these enthusiastic folk give annually to benevolences $15,000 of their $45,000 budget. With 600 members in the Women's Organizations, 225 in the Men's Clubs, thriving youth groups and a Church School of 350, this church is, says the minister, Dr. Alfred Grant Walton, "a concrete illustration, seen through the experience of several decades, of what we may reasonably expect if wise statesmanship and consecrated effort are given to the development of the 'High Potential' fields."

A Church Bell Rings Again. The only one in the village — the Congregational Church bell in Cook, Minnesota — had been silent fifteen years.

Our little church there had gradually faded out until its last pastor was receiving a salary of $400 and twenty years ago its doors closed. A group of faithful women kept the parsonage in repair, and that was all. Then Raymond H. Ewing, field superintendent for our Minnesota Conference, paid a visit to this neglected parish. The floor of the church was warped into the shape of a roof. The whole place was in decay.

Mr. Ewing pulled the rope and the bell, girding its stiff and ancient loins for action, sent forth its tardy summons. Forty people gathered in the Legion Hall. All they had needed was a boost. When they began talking, they all talked about the same thing. They wanted a church. They relaid the floor; they sanded the pews; the Church Building Department loaned them $1,000 and a sister church gave them $500.

On the first Sunday the country was snowbound. But seventy-five were present in the church school; two families walked four miles; twenty-two persons applied for membership in the revitalized church.

Ellis Island Again. Never a day goes by but the report of Mrs. Jennie Pratt, our worker at Ellis Island — if she had time to make a daily report — would read like a best-seller. During recent weeks her records show: meeting requests by the Government to entrain young girls detained on the Island and start them on their way to join the G.I.'s they expect to marry, and advise these ex-soldiers they must post a $500 bond for security; showing that personal kindness (such as shopping and counsel) can be given to prisoners who await deportation and are in anguish because that means separation from their families; appearing before the Immigration Board on behalf of a lad arrested for stealing a suit of clothes who had but borrowed the suit in order to find work; conducting English classes for seventy-four Protestants lately escaping by sailing vessels from Communist domination in Latvia and Esthonia; gathering detainees of every race and many nationalities, at Christmas time, around the holy crèche where they were one in adoration and goodwill. More power to you, Mrs. Pratt!

Elizabeth McGuffie of the Missions Council.

Elizabeth McGuffie. "It is the day by day thoughtful attitudes we reveal toward others which will bring about better community relationships. These attitudes are in turn the basis for the solution of the larger problems in human relationships," says Elizabeth McGuffie of the Missions Council.

Miss McGuffie, who is now associated with Mrs. E. E. McClintock, National Secretary of Woman's Work for the Congregational Christian churches, makes her headquarters in the Chicago office. She has served as Director of Religious Education in the First Baptist Church, Evanston, Illinois, the First Congregational Church, Toledo, Ohio, and the Franklin Street Church, Manchester, New Hampshire.

Before going into religious work she was a public school teacher. Born in Deep Valley, Pennsylvania, Miss McGuffie was educated in West Virginia Wesleyan College, and Hartford Seminary Foundation.

Leaders for Tomorrow. None of us should forget that an important agency with which we cooperate interdenominationally is the Student Volunteer Movement. During the last academic year its leaders visited 273 schools in thirty-eight states, interviewing 925 students. Nearly 300 students were put in contact with their National or Foreign Mission Boards and some have already received appointments to mission stations at home and abroad.

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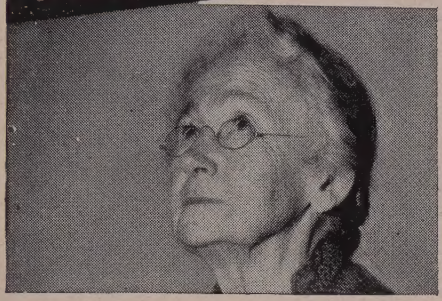
Everybody Wonders What's Ahead



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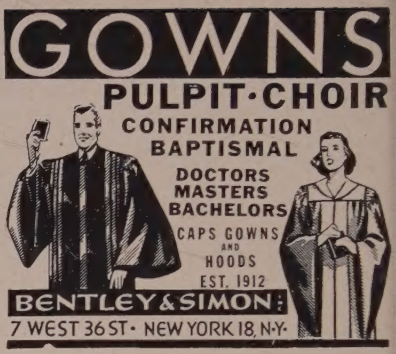

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